

ॐ नमः प्रणवार्थाय शुद्ध ज्ञानैकमूर्तये
निर्मलाय प्रशान्ताय दक्षिणामूर्तये नमः ॥

Salutation to LOrd Daxinamurti, whois the meaning of **OM** .
Whose Form is pure Knowledge, Who is taintless and utterly silent.

Shree Updesha—Granthavali

Ank--Aaticle No-- 40

BHAKTI—MAHIMA

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Ank—Article—40

BAKTI--MAHIMA

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From whom this appearing world is created, By whom it is sustained and during time of dissolution in whom this world enters He is called *Ishvar* –God. To keep pure love in such *Ishvar*—God or in his true nature Brahma is called *Bhakti* or *Upasana*---Devotion. The Greatness of such *Bhakti* is to be shown in this article ,so the name of this article is kept *Bhakti-Mahima*.

Chetan—consciousness along with *Maya* is called *Ishvar* who is seed form of this inanimate world. In this word , Whatever The Knowledge, The power and The prosperity etc are seen earlier in human etc being seen in present, and will be seen in future, *Ishvar* is seed of those all and moving animals and non moving objects. Another name of *Ishvar* is called *Sagun Brahma*. True nature of the *Sagun Brahma* *Satva* - etc qualities of *maya* and there natures are not in unassociated and pure consciousness. That's why unassociated and pure consciousness is given such name *Nirgun Brahma*.

Person is eligible for *Upasana*--Devotion of *Nirguna Brahma* whose mind has become pure by selfless action as a result who has no craving for objects in his mind and who has less agitation in his mind and who has favorable situation of staying in solitude place. Existence,

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consciousness, bliss, associated gross and subtle form etc is nature of such Brahma. By thinking about such nature

or to associate mind in thoughts of objects having such nature using method explained by Sadguru called practice of *Nirgun Brahma* or Nirgun Nirakar Brahma. By doing practice of Nirgun Brahma, *vairagya* -- renunciation increase in person mind followed by increase in stability of intellect and concentration.Eventually that practice turn into *Nidhidhyasan* and gives realization of *Brahm* to the person. That way person attains state of freedom which is change less and without coming and going.

Maheshvar – Controler of satva etc three qualities of maya or God's exploit body *Lilavigrah* or his idole or Shotriya and Brahmanishtha Shree Sadguru— Lerned and Brahma realized—is in fact beyond maya's three qualities and there dharmas. That'way He is Nirguna still he is appeared or appears to be with farm only to satisfy devotees mind and there eyes etc sense and to increase there mental qualification by accepting there service full of pure motive devotion or practice done with such discrimination is called Devotion of Nirgun Sakar. Such practitioner gains benefit of freedom by having Knowledge of His true nature.

Parmatma or *Sadguru* who is *Shrotriya* and *Brahmanishtha* [learned and Brahman realized] is God or non-different from God. He is endowed with *Satvagune* of Maya or He is endowed with many supreme qualities. Still He is not with form, but is without form. To have devotion with such understanding is called devotion of *sagune Nirakar*. By this devotion person eventually attains *satyalok.*

Parmatma or *Sadguru* who is *Shrotriya* and

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Brahmanishtha is endowed with many supreme qualities and divine form. To have devotion with such understanding is called devotion of *sagune Sakar.* By this devotion person eventually attains *satyalok.*

Such is called Devotion in *Sagun Sakar* Brahma departing from which is intolerable. One can not go for away because of strength of his profound beauty, if some wicked person controlled by his sinful tendencies accuses faults in him then one don't think even a little about that fault but have compassion over that wicked person, One don't waver even a bit even after getting thousands of sorrows, One is only dependent of Him, not on external condition. One such love is called devotion in Him *[Sagun Sakarbrahm*]. Such devotion of sagun Sakar Brahma creates supreme love in real self of them by purification of mind and gives knowledge of liberation by contemplation.

Having understood god' greatness one keeps great devotion in him means keeping supreme love in God alone, one maintains loving association of great person who constantly and reverence fully members and meditates on Him by there Grace on by result of association with good people or by fructification of The great merit *Mahapunya* human gets benefit of God's devotion. Such Devotion in God can be gained By His Grace, Without Fructification of Many birth's good merits, how human can see God's greet devotee? How he

get benefit of sowing them? How he can listen God's greatness through them? If it don't happen such way till than how attachment over world goes away and strong love about god's true nature kindles in human heart? And

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without having kindles strong love about God's true nature how one can attain liberation, which is like other share of ocean of *sansar*?

Devotees are of three kind—*Arta, Artharthee,* and *mumukshu.* One who worships Lord for removing disease etc is *Arta*. One who worships Lord for gaining ungained joys of this world or other world is *Arthatthee.* And one who worships Lord for gaining Lord who is devoid of all sorrows and is full of divine joys is *Mumukshu.* Devotion of first two type of devotees are selfish and once there desire is fulfilled ,then it is doubtful whether they will worship Lord same way the used to worship earlier. That's why those devotees of both type can not be called true devotee. Only to remove sorrow and to gain ungained they worship Lord instead of doing some other kind of effort. To that extent they are called devotee. *Mumukshu* named devotee of third type alone is true devotee to worship Lord keeping desire of liberation. That also is *sakam* devotion. That's why one who removes desire of liberation does stanch and single pointed devotion of Lord thinking it as his duty, such devotee is best among all devotees. Action is not possible without desire. That's why he must have some kind of desire for liberation and

does staunch and single pointed devotion of Lord. If one thinks such way then one should understand that such devotee does devotion with only desire of having Lord's grace.

That person should be considered lower type of devotee in whose heart love for Lord kindles
equal to that of object and wife children etc. relative

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means. For such person should be considered medium type of devotee, in whose heart love for Lord kindles equal to that of his body, sense and life. That person should be considered best type of devotee. in whose heart love for lord kindles equal to that of his own self. Lower type of devotee has average love for Lord in his heart. Medium type of His devotee has medium type of love for Lord in his heart. And best type of devotee has great love for Lord in his heart. That way one should understand.

Among many divine form of Lord considering one form which is most loving , one should believe that divine gross form as direct effect of *Maya*. One should have faith that the divine form is endow with Knowledge, dissipation, dharma, glory, great merit, compassion, forgiveness in its complete extent having such faith, One should constantly remember and meditate on him along with great love .Such should be understood as first type of devotion.

Because of wicked nature born out of *Rajas* and *Tamas* of mind or because of mind's bad tendency of

imagining others same as oneself or relating with there body etc action or situation ,in divine gross form also it is possible to conceive some improper thoughts in immature mind of some person. Such person should consider Lord as without form. Means peaceful and full of light such subtle form is endowed with Knowledge etc many qualities with such faith and as per *Sadguru*'s instruction.

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One should remember his name and constant contemplate about his divine subtle form along with great love .Such should be understood as second type of devotion.

Meditation on God's most served unmanifest pure *satva gune* based form stops improper thoughts and improper action of the man who meditate. That's why one should constantly remember and meditate etc with pure love and knowledge of greatness on such pure *satva gune* based most served Lord .One should meditate on such Lord as per *Sagduru*'s instruction or keeping faith in most loving form which is purest and devoid of *maya*'s binding qualities . Such should be understood third type of devotion.

Actual form and quality is not possible in *brahma* which is unassociated, unchanging, enacting and pure consciousness with such understanding, one should constantly associate one's thoughts with great love to formless , quality less. *Brahm* which is substratum of God beings and world . Such should be as forth type of Devotion.

Second type of Devotion is greater than first type of devotion. Third type of devotion is greater than second type of devotion and forth type of devotion is greater than third type of devotion.

Devotion to Lord can be said as loving association of limited powered and sorrowful *Jive* with all powerful and blissful Lord. Inferior object also become respect worthy after associating with great ones. That can be seen by respect given to peacock's feather and bead which were associated with *ShreeKrishna* earlier . Also it seen that people give respect to inferior object when it becomes associated with great people to whom people

give respect. Its also famous in this world that one becomes reach after associating and relating with good manner with king or rich person. With such fact its natural that inferior devotee becomes superior by steadfast mental association with God. Matchless devotion to Lord is like a divine medicine to completely remove the disease of *sansara* which seen incurable. Devotion is a *Sidthanjan*-divine eye to see God everywhere in the world. Devotion is like a huge tree's shadow on a bank of huge lake to a person burning with summer afternoon sun of *sansara*. Devotion is divining food and water to a person paining by hunger and thrust of object craving of this world and another world. Devotion give great support to one without any support. Devotion give greatest Shelter to one without any shelter.

Devotion gives divine boat one sinking in *sansar* ocean, assurance to objected hearts of sorrowful people, converts fallen people to secured , emancipation to wicked ones, wealth like containment to proper one, person of dying world to blissful abode of the Lord.

Some misfortune people can't remove bad habits , wrong company, bad nature and disbelief which are against to devotion of Lord. Such misfortune people as though don't take great diamond – *Chintamani*--placed nearby , don't sit under near by wish fulfilling Tree- *Kalpvruksha*, don't take divine medicine– *Divya Rasayan*-- which is nearby and can cure all disease, don't take bath in *Ganga* flowing nearby. Wise people believe

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that such people are greatest fool.

Devotion to the Lord is greater than wish fulfilling Tree *Kalpvruksha* --because one sitting under wish fulfilling Tree gets beneficial and unbeneficial desired living being and objects. But Devotee of Lord get beneficial living being and objects that he wish. But if he wish unbeneficial living being and objects, he don't get it because those are harmful to him. Also wish fulfilling Tree can't give gradual liberation or instant liberation, where as Devotion of Lord can give desired gradual liberation or instant liberation to Devotee.

Great diamond– *Chintamani*-- is also like wish fulfilling Tree in giving desired objects, that's why devotion of God in greater than great diamond.

Sun destroys darkness and fear of darkness , that's way devotion of God destroy ignorance and sorrow caused by ignorance. Moon gives happiness to people by its coolness that way devotion to God gives happiness to people caused by deep peace. This devotion to Lord is greater than *Parasmani* -- Divine Stone--because *Parasmani* convert iron to gold where as devotion to Lord transforms *Jive* to *Ishvar*.

Devotion to Lord is superior to gross food *Laukik Rasayana*--because gross food seriates hunger and nourishes gross body , but can not make Jive free from three great sorrows where as devotion to Lord like food--*Rasayan*-- free devotee from three great sorrows and make him blissful.

Devotion to Lord is superior to Nectar of deities--*Amruta*-- because after drinking to Nectar of

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deities, pain of hunger and thirst goes away but pain of birth and death don't go away where as Devotion to Lord removes devotee's pain of birth and death.

Unwavering with pure feelings and unique devotion to Lord is supremely powerful . Such devotion is able to remove all disease of gross body which are mentioned and not mentioned in *Aurved.* Such devotion removes all present and future pain caused by all defects of senses, weakness of senses, lust, anger etc mental disease , thief , beasts, snake enemy etc all being such

devotion also removes all present and future pain caused by ghost, devil, planets and other such subtle beings.

The way *Chakor* Bird , Peacock, lotus, fish, iron, greedy, gambler, keeps great love in their respective objects of love. Some way a devotee should keep great love in one's Lord. O human, who believe oneself as devotee of Lord , you go and see *Chakor* Bird. Do have great love to your Lord, the way *Chakor* Bird naturally has in moon? If you don't have such natural great love in your Lord than how you can be considered true devotee of your Lord? The way peacock has love for rains, the way lotus has love for the sun, the way fish has love for the water, the way iron has love for the magnet, [moment iron comes near to magnate, it naturally gets attracted toward magnet, that's why it is called as irons love for magnet], the way romantic man has love for beautiful

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lover, the way greedy person has love for the wealth, the way gambler has love in gambling and the way addicted one has love in object of addiction .Such love if you keeps in Lord than alone you are considered as true devotee of Lord , otherwise , you are name sake devotee. Bullock not pulling cart is called *Bhagat*. In genuine money is called *Bhagat*. Some way even though one is capable, he is not doing devotion to God but levy only acquire food on name of God, such person is also worthy of little *Bhagat*. He is not worthy of little *Bhakta*.

Matchless devotee of God seeks true happiness in God alone .He don't see true happiness anywhere else. Also he don't seek true happiness anywhere else.

After seeing full moon in the middle of could less sky during midnight, lotus of a huge lake blossom out of love intoxication towards there loved one, lotus don't see each other, but they lovingly look at their beloved moon alone same way love intoxicated thought of a matchless devotee. Supreme lovingly looks at his beloved god alone but don't look at world.

Each body practice of a matchless devotee remembers God with great love and each particle of his mind meditate on God with great love.

One who knows nature of purest love, whose heart again overflows with new new purest love towards one's master God and one who is ever anxious hearted to keep one's God more and more pleased by using new new ways. Such one is match less devotee or such one can become matchless devotee.

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What a large heartedness of a matchless devotee. This whole universe is staying in one small place of god who is of nature of greatness, matchless devotee can contain such god in his heart out of great love. By which material way, large heartedness of such matchless devotee can be measured?

If interested mind gets joys by seeing huge ocean and huge sky than why not happiness kindle in heart of a

matchless devotee by seeing great Lord ? definitely happiness will kindle.

One who is departed from god, such ting one faces sin and sorrow but *Bhuma* (great and all pervasive god) has not a trace of sin and sorrow knowing this, a matchless devotee associates with *Bhuma* without keeping separation and goes beyond all sins and sorrows. Such devotee has no duty only till life in body he spreads fame of his Lord in the world for welfare of beings --*Jivas*, he desires such task accepts as duty.

As one goes never to ocean during summer afternoon he experiences happiness by removal of pain by cool wind coming from ocean. Some way as one pulls back one's mind from *sansara* [world] and eventually keeps mind rushing towards blissful God the experience removal of plain of *sansara* and bliss of god.

Matchless devotee has no other support or shelter other than their loving God in this world or other world. Whatever you think of them, they are essentially God alone. The way ice dropped in water eventually melts in water same way mind of matchless devotee also eventually melts in nature of God. Finally he becomes

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contented by going beyond mind. Such guileless and noble devotee don't behave deceitfully with his loving God? Heart of such devotee starts melting by remembering God, by thought of God's divine and deep grace and by hearing about god's wonderful glory, His

eyes become full of tears. His speech becomes stops in such state, he forgets about his and world's existence.

By touching ice through hand, hand becomes god , some way by touching god through mind, mind becomes cool. Understanding this, matchless devotee keeps touching God through mind and that's why he don't get brunt by fire of *sansara*.

By eating eatable things hunger is satisfied, by drinking drinkable things thirst is quenched some way by remember once and meditation of God, mental sorrows of devotee goes away. Understanding this, matchless devotee lovingly remembers and meditates of God.

Each moment some freshness is felt in nature of god by a matchless devotee. That's why his mind and eyes don't get satisfaction by vision of such god, whose vision is ever loving.

By drinker alcohol or by taking a drink containing hemp, one gets intoxicates and forgets the world, than by drinking divine alcohol or divine hemp of God's matchless devotion, matchless devotee's mind gets intoxicated and forgets the world. What is surprising in that.

If one becomes excited by entry of ghost in him, than why one don't become greatly excited by force of God happened by remembrance and meditation on God?

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Desirous of becoming matchless devotee never desire fruit of any worldly noble action, *vaidik* and *smarta*

action action or prayers to deities though such action may I get steady and great love in lotus feet of god that alone is his desire. He never allows any thought or action in his mind or senses which decreases devotion to God. He consider such thought or action as worst than great poison.

Matchless devotee eagerly waits for blissful event of his life when supremely loving God gives vision of his nature in form, places his blessing giving hand on devotee's head, giving heart to heart big hug to devotee God says "you are mine".

Doing daily activity and devotion to God how come both work can be done simultaneously. If one doubts such way than answer is while doing daily activity if one want to worship God than it is possible. Lady fetching water in pot on her head walks while taking with her friends and also keeps mind in pot over her head, lover women do all work but keep her mind in her lover, actor does all work as per his role but even keeps mind in his own character, means he don't forget his worldly personality, never became mother cow grasses in open field and drinks water but always keeps her mind in her calf. Same way

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true devotees of God keeps their mind in God while doing daily activity as per their strength. One who understands godliness of his God, he can keep natural great love in his god. That's why he doing worldly work the never forget God selfish devotees essentially are devotee of their

interest alone that's why its natural that while doing their worldly work they, forget their God.

Fire lamps never desire that its good it insects drop in me. Still insects attracted by light of lamp drop in lamp and dies. Some way whose mind is ever desire less and that's why ever complete such God has never such desire possible that devotees keep great love in me then why one should be great sorrowful by loving God and burning because of separation. Such doubt in not valid because insects drop themselves in fire to become fire, they don't drop themselves without goal. Same way people full of merits always remembers and meditates on God with great love and respects and eventually, they get attracted towards beauty of God's body, speech and heart. Devotees experience great sorrow of separation before god realization. That obstacle in God realization become useful in burning sinful tendencies that way, one should understand . Good crop comes in land brunt by fire, soothing rain comes in land brunt from summer. Same

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way which ever heart has burned great sorrow of God's separation, that heart alone becomes fortunate to experience divine happiness of God realization.

If food grain holds to pole of flour mill then it don't grinds up but remains whole , same way it one keeps mind in God's remembrance and meditation etc. such

devotee also don't get burnt up from sorrow of *sansara* but ever remains blissful.

If one has devotion to God keeping intellect favorable to God than situation of his mind gets changed. If one has devotion to God and state of his mind don't change than should know that one is not keeping favorable intellect in God. Flow work done without heart involved in can give desired result? Can never give proper don't become rich by associating with arise person, foe don't become wise by associating with wise person, snake don't become poison less by touching sandal tree, chilly don't acquire camphor's nature by remaining in middle of camphor. Rock remains dry from inside even after remaining in water same way hypo crates not doing devotion to God with involving heart can't become virtues by renouncing mistakes.

O devotee , if you really want to become matchless

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devotee of God than gradually increase your love for God in your heart by understanding greatness of God and by firm efforts your favorable intellect. You do supreme love to God alone by reducing love for all things and beings of this world and other world. Do not keep prattle by saying that I have love in God alone but, by your each and every behavior you assure that you have great love in God alone and have secondary love in others.

We will die remembering God, but God will not remember us so, why one should remember such God?

Such question can come from thoughtless person alone. As many times mirror shows you your reflection same way as many times reflection of your remembrance fall in him and that's why you feel the he remembers you." O God, you alone remember me, I am not able to remember you any more because, means of remembering mind I have already offered to you." Best devotee alone can so, all devotees can't say.

" are you devotee?" " yes" " whose devotee you are?" ' of God'. " No, no. don't lie. You are not devotee of God, you are devotee of idleness, because you don't follow god's order and all time remain diligent during waking. But you offer maximum portion of waking state to your idleness. That way you are greatly worshiping

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idleness. Still you don't feel shame calling yourself as a devotee of God? You should say that I am great devotee of idleness." Same way who ever cherish idleness by renouncing their duty, they are devotee of idleness, but they are not devotee of God, those who always procrastinate given duty, people of such nature are devotee of procrastination but they are not devotee of God. Those who are always disorganized in worldly useful works and spiritual tasks, they are devotee of disorganization, but they are not devotee of God. Those who always renounce thought of duty and non duty intellect in duty and duty intellect in non duty. They are devotee of delusion and indiscrimination but they are not

devotee of God. Those who ever oscillates on thoughts of whether this is truth or that is truth, they are devotee of doubt, but they are not devotee of God. Those who always given tear to their hearts by imaginary tear, they are devotee of tear but they are not devotee of God. Those who always burn their blood by worry produced by ever thinking imagining or remembering about unfavorable incidents of past and future, they are devotee of worry but they are not devotee of God. Those who sleep more than needed they are devotee of God. Those who over eat and eat uneatable food. They are devotee of food on tongue, but they are not devotee of God. Those who keep blabbering, they are devotee of blabbering, but are not devotee of God, those who are ever engaged in tobacco,

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alcohol and intoxicants, they are devotee of tobacco, alcohol and intoxicants but they are not devotee of God. Those who ever meditate on other's gross body and other's flesh and bones, they are devotee of lust, but they are not devotee of God. Those who like relative more than god, they are not devotee of God. Anger is not going from who ewer's heart, means by manifest way or un manifest way anger ever stays independently in who ewer's heart, they are devotee of anger, but they are not devotee of God. Those who always remember and meditate on money with great love, they are devotee of money, but they are not devotee of God. Those who always love to show off, they are devotee of hypocrisy, but they are not

devotee of God. How one can be called devotee of God who enjoy any unreal thing and being by keeping delusion intellect of realness and usefulness in them? He cannot be said devotee of God one who calls or consider oneself as devotee of God and considers object or being more loving than God than he is not real devotee of God but he is cheater, hypocrite, as considered fool alone.

By warring different basil or *rudrax* garlands in neck, by making different marks on forehead by moving, with a garland in hand, again and again singing god's songs along with musical instruments , by wearing certain type

of clothes, by keeping temple in house and doing ever praying god's idle, by running free food distribution by collecting money from different householders, by serving wandering saints with food and other necessary things or by loudly chanting god's name and moving here and there . so people can listen, by all these way one can not become real devotee. If one does all these activities without keeping pride and with great love in god, or he does all activities to increase devotion in god or to get god's blessings, than such activities are useful in attaining god. But it all those activities are done without love for god, don't only to show off people or to cheat one's mind, or keep one's mind happy than those activities are not useful but they are harmful. Devotion is to be Shawn to god, not to people. Devotee should not forget this fact.

By renouncing attachment in all seen and unseen things and beings of universe and from glory in form of divine powers, by knowing glory of god, by understanding god as one's everything, by keeping straight forwardness in mind and speech, to constantly remember and meditate on god with pure mind and great love, that alone in considers true chaste and matchless devotion of god. And such devotion alone gives realization of god's true nature and that way one attains liberation, which is devoid of cycle of coming and going glory of such chaste and matchless devotion is supreme. Out of self experience some unwavering and matchless devotee of god sings glory of that devotion for benefit of people.